

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Leaders

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LETTERS

Taking Stock

TO THE EDITOR: I was deeply interested in your editorial, "Taking Stock," which was a survey and appreciation of the work of the National Council as contained in its annual report. Naturally, having been Bishop of Mexico for eight years, I was particularly interested in that part of your editorial dealing with Latin America Missions. May I say to you that it is one of the fairest appraisals of that situation that I have ever read. I want to thank you for a searching and sympathetic appreciation of the work of our Church in Latin America.

(Rt. Rev.) FRANK W. CREIGHTON,
Detroit, Mich. Bishop of Michigan.

Lepers

TO THE EDITOR: *Who Walk Alone* by Perry Burgess is a story that has been praised by the press both in England and in this country as "a true epic of great courage and a beautiful life." We will be pleased to send any of your readers a special autographed edition of this book, without any obligation except that each asks at least 10 of his friends to read it, as we hope that by this method thousands of readers will learn that the universal horror of the leper is without reason and that their interest may be sufficiently aroused to help us prosecute our scientific efforts to eradicate this disease. Through the generosity of the publishers and the author this edition of the book is printed without profit to anyone. H. L. ELIAS.

Leonard Wood Memorial
Metropolitan Tower, New York.

Theological Seminaries

TO THE EDITOR: I have just finished reading Dr. Dunphy's article in *THE LIVING CHURCH* [June 21st] concerning our theological seminaries. Whereas certain general truths exist in what he has to say, I feel the Doctor does not do justice to the work our seminaries are doing. It is grossly unfair to condemn all seminaries under the word "most!" It may well be that certain of them are guilty of the faults of which Dr. Dunphy speaks. It most certainly is not true of all of them.

I finished three years of training at the Virginia Seminary in 1938 and have had four years of parish experience since then. In looking back upon that training I cannot find justification of Dr. Dunphy's views.

For instance: "Many go through seminary without ever reading a line of such writers as Jeremy Taylor, William Law, and St. Francis de Sales. . . . This is not surprising when the Bible itself, considered as the voice of God to the soul, is so widely neglected."

Although no specific courses were given in the thought of these men, constant reference was made to them and the students were constantly being advised to read them. Also: in every course in Old and New Testament, the charge was made that any and all exegetical study of Holy Writ was simply to increase the spiritual understanding and use of these books.

"Every theological student might reasonably be expected to attend matins and evensong practically every day. . . . The daily attendance of most of our seminaries leaves far too much to be desired." At Virginia there were and are daily services, which, although not required are attended by the great majority of the students. Those who do not attend are few and these are "advised" by other students that chapel attendance is a mighty good thing! In my three years, failure to attend the chapel services was slight.

"A sound course on the Fathers (Patristics) ought obviously to be given and required in every seminary of the Church. Yet I do not know of one where such a course is required, and in most of them is not even given. . . ." Again that *most!* Dr. Charles Lowry gives to second year men at Virginia a course (required) on Dogmatic Theology which deals in great detail with the thought of the Fathers, with required reading in all of them. Not only so, but the great souls of Anglican theology are likewise "read, learned, and inwardly digested," according to the ability of the individual student. This by the way being carried over into the majority of the courses offered.

It is not necessary to continue. Dr. Dunphy has had an unfortunate experience but I question seriously the value of his judgment, at least in terms of the article he has written. He seems to be writing from a very limited perspective and should so state. The impression his article would give to the average lay mind is that the theological education our seminaries are giving, as a whole, is unsound and worthless. Such is not the case and I, for one, will never admit it!

(Rev.) GRAY TEMPLE.

Rocky Mount, N. C.

Used Pews Needed

TO THE EDITOR: Outside of Manchester, Ky., in Clay County, there are a fine group of people of mountain heritage, who are doing a great deal in advancing education and improving the conditions of their own people.

They are such people as Dr. Wager, the health officer for three counties, Dr. Tucker, a well-trained physician, and others. They are establishing an interdenominational community church. A young preacher is undertak-

ing the pastorate of this church and carrying on missionary work throughout the area.

To help these people carry out their work while project church pews are needed. Save the Children Federation is handling appeal. Any communications relating to availability of such pews should be addressed to Curtis Nicholson, Save the Children Federation, One Madison Avenue, New York City.

CURTIS NICHOLSON

New York.

To Insurance Men

TO THE EDITOR: A small group of us from the New York Life Insurance Company have been attending Mass at the Church of the Transfiguration (Little Church around the Corner) every Friday for some time. We have been contemplating a Communion breakfast along with other men of our company and the Metropolitan Life Insurance Company. Our biggest problem, however, is to locate other Episcopalians. That is the purpose of this letter.

Will any men employed by the above mentioned companies and interested in attending or helping to organize an annual Communion breakfast please contact me in care of New York Life Insurance Company, Madison Avenue, Room 411.

New York. FREDERICK M. MARSDEN

The Orthodox

TO THE EDITOR: May I express appreciation of the report of the Orthodox Convention in *THE LIVING CHURCH*. Eastern Christians, having held firmly to the faith through centuries of cruel persecution, may have something to teach us. They have ways stressed the supreme importance of true belief, while our English speakers thought too often followed the heretical speculations that preceded the Nazi denial and hatred of Christ. . . .

The Orthodox need all the help possible in this their darkest hour. They trust because they have found our Christian fellowship seeks neither to absorb, nor proselytize them. May we be as steadfast as they, against the temptation, to yield truth to expediency and with them, hand on the full faith, national and racial freedom.

(Dr.) FLORENCE L. A. EVANS
Southern Pines, N. C.

Correction

Not to be forgotten among Episcopal chaplains at Fort Jackson, S. C., is Col. Royall K. Tucker. His name was omitted in our summary of a bulletin by the Post Chaplain [L. C., August 2]

Give to the Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of *THE LIVING CHURCH*. Your help is needed for this worthy cause.

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The Living Church

NO.

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TWELFTH SUNDAY AFTER TRINITY

GENERAL

MR

Christians for Victory

This war must be won by the United Nations. Thus, as "individual Christians," the 87 Anglican and Protestant leaders in the statement made public last week. The statement was circulated by its sponsors to counteract what seemed to them to be the too widely prevailing unwillingness of Protestant leaders to face, to appraise, and to declare what the winning or losing of the war will mean to the Christian witness enterprise at home and abroad."

Describing the Axis as a world system which "brute force is the only arbiter of the annihilation of justice and good as the first objective," the signers declared that they could not remain silent because at the heart is the Christian concept of man's dignity and the opportunity for years to come to work toward its fulfilment. Also in the issue, they said, were ethical problems and a word which no Christian could remain indifferent.

Original sponsors of the statement were the Most Rev. Henry St. George Tucker, Biding Bishop of the Episcopal Church; Luther A. Weigle, president of the General Council of Churches; Methodist Bishop Francis J. McConnell; Prof. Henry Wan Dusen; and Eugene E. Barnett, General secretary of the National Council of the YCA and International Committee of the YCA.

Of the signers 19 were Methodists; 17 Baptists; 11 Episcopalians; 10 Baptists; 9 Congregationalists; 8 not known; 10 Disciples; and one each Unitarian, Evangelical, and Lutheran.

Presides Bishop Tucker, Episcopal signatories included Bishops Hobson of Southern California, Parsons (retired), Scarlett of Mississippi, Sherrill of Massachusetts, and Evans of Los Angeles; the Rev. Messrs. Emery Shieler and Anson Phelps Stokes; Miss Meta Glass, president of Sweet Briar College; Dr. Theodore M. Greene; and Clifford P. Morehouse, editor of THE LIVING CHURCH.

The text of the statement, with a complete list of signatories, appears in the editorial section of this issue.]

Prayer

In response to frequent requests from military priests and military chaplains, Bishop Oldham of Albany is publishing in this edition of a folder of prayers for use in time of war, which he distributed several months ago. The Bishop has added a Prayer for the United Nations, as follows:

Almighty God, uphold, we pray Thee, the United Nations in their struggle to maintain liberty and righteousness throughout the world. Preserve and guide to victory the soldiers, sailors and airmen of our forces, and bless the labours of all who minister to them. Protect our several countries and arouse our peoples to generous and courageous sacrifice in the cause of truth and justice. Forgive our sins and overrule both our aims and acts to accord with Thy most Holy Will. We ask all in the Name of Him who died to make men free, Thy Son our Saviour Jesus Christ. Amen.

LAYMAN'S LEAGUE

Richard Cunningham

Elected Secretary

Richard Cunningham of St. Paul's Church, Winston-Salem, N. C., has been elected national secretary of the Laymen's League. Mr. Cunningham served two terms as secretary and one as vice president of the St. Paul's chapter of the League, and was the first secretary of the North Carolina diocesan League.

SYNODS

To Meet As Usual

Preparation for the annual synod meetings goes on, despite the war, difficulties of transportation, and additional demands on time.

The synod of the Province of Washington will be held in Baltimore, Md., October 20th and 21st. Among those making the

plans are the Rev. Dr. Don Frank Fenn, the Rev. Dr. Oliver J. Hart, Bishop-Coadjutor Elect of Pennsylvania, Bishop Phillips of Southwest Virginia, Bishop Powell, Coadjutor of Maryland, and Bishop Wyatt-Brown of Harrisburg.

The synod of the Southwest, which has been postponed, will be held in Joplin, Mo., on October 20th and 21st.

The president and council of the province of the Midwest, after full discussion and careful consideration have decided that "while the war makes necessary unusual expenditure of time and money for the preservation of our national life, the welfare of the nation and its peace require not less but more attention to our spiritual and religious problems. The Church must not retreat but advance if it is to give the leadership necessary to the establishment of Christian ideals when peace returns. Meetings to discuss and promote the work of the Church should therefore not be discontinued. In so far as the value of the synod to the work of the Church may be questioned, our present efforts should be directed to increasing its effectiveness."

FORWARD IN SERVICE

"What Must We Do?"

A pioneer layman's faith reaching beyond the grave, a remarkable spirit of interchurch coöperation, and two years' zealous labor of Wyoming men and women combined to produce this notable chapter in missionary history.

It was in the spring of 1940 when the Rev. William Lockwood, vicar of the Torrington Field, received a call from the Cundall boys on their ranch at Glendo, Wyo., to come at once that he might conduct the funeral of their father, one of the last of the old pioneer ranchers in the foothills of the Laramie range of the Rockies.

The old rancher had been brought up in the Church of England and through the years of isolation on the prairie had passed on the rudiments of his faith to his family. They knew he wanted the burial of his Church. The service was to be held in the old Congregational church, the only building adequate for the expected crowd.

What a sight greeted the priest upon his arrival after a 72 mile trip over gumbo roads! The old church, long in disrepair, dripped with melting snow. Plaster fallen from the ceilings lay in a sickish looking mess trampled in the pools of water on the floor. A broken door hanging on loosened hinges banged against the roof supports. Moisture seeping in from broken

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JEAN DRYSDALE.....Assistant Managing Editor
ELIZABETH MCCracken.....Literary Editor
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windows painted clammy brown festoons around the inside frames.

At the close of the regular Prayer Book Burial Service, Mr. Lockwood rose and talked to the more than 100 people present about the old man's faith in God and their neglect of faith as indicated by the state of this, God's house, in their community.

FAITH SPRINGS TO LIFE

Then it began. The living faith of the old pioneer just departed, sprang to life in the families of his children and spread to the friends and neighbors who had met to pay their last respects. Indifference altered to shame at their neglect. They began to make inquiries and to desire leadership. Their queries echoed those made to John the Baptist or to St. Peter 20 centuries before: "What must we do?"

Paul and Walter Cundall asked whether it would be possible to have some children baptized. They were assured that it could be arranged. Then Mr. Lockwood told the story to Bishop Ziegler, and they two together made some calls. A family service was to be held at the Collins Hotel for the purpose of baptizing a few children. When Bishop Ziegler arrived to conduct the service, he found the small reception room of the hotel crowded with 35 people of whom 13 adults and children were baptized.

During the summer of 1940 permission was secured from the Congregational minister of Wheatland, Wyo., in charge of church building at Glendo, for Episcopal Church services to be held there. A schedule of two services per month has been carried on uninterrupted to the present.

Nothing had so far been done to improve the condition of the church building. A request from some of the people of Glendo was forwarded to Mr. Lockwood asking whether it would be possible for the Episcopal Church to take over the responsibility of the Glendo church. Then came many visits to find out how widespread the sentiment was for such action. The result was a petition signed by a long list of the people of Glendo, including the men and women who had been officials of the Congregational church there.

It was determined that any developments would be the result of the true spirit of Christ and not that of aggressive denominationalism. There must be no cleavage, no competition to arouse ill-feeling, only the Christian spirit uniting the people of this region in an uplifting project, the repair and beautification of the house of God, and the revival of its use and importance.

Details were worked out between the Congregational mission board and the Episcopal Church in Wyoming through the efforts of Bishop Ziegler in person. Old mortgages were canceled and the title to the property was handed over to the Episcopal Church in Wyoming for the sum of \$750 which was the gift of the American Church Building Fund commission. It remained to be seen how the people would respond to the fine Christian spirit displayed by both Episcopal and Congregational leaders.

REPAIRS BEGUN

Instantly taking action under the leadership of the Torrington vicar, they raised a

sum of \$250 to start repairs. Volunteers were gathered and work started. The building was made weathertight, and a coat of heavy stucco was put on the outside walls. Grounds around the church were graded. The basement was cleaned and painted. All during 1941 as they were able, ranchers came in to do a bit of work. A new campaign was launched to raise more money to buy more material.

April of 1942 saw part of the goal in sight. The Glendo church would be ready in a month for the service of consecration. A sanctuary was built and a homemade altar was installed. The last two weeks were a whirl of final details. Women in levi's* washed, painted, varnished. Men on rickety step-ladders calcimined and redecorated ceilings and walls. To anyone who had seen this dilapidated building two years before, the transformation was startling, almost miraculous.

A crowd of over 100 filled the Church on Sunday afternoon on May 24th. (The



ST. JOHN'S, GLEND0: *The ingredients were faith, coöperation, hard work.*

population of Glendo is 162). This time it was not for a burial but for a birth. This day, Pentecost, the birthday of Christ's Church, a new member of the family of God was born. The Church of St. John the Baptist was consecrated.

Representatives were present from many Episcopal churches in other towns to honor the occasion. Denominational backgrounds were forgotten by Glendo people and those of many brands arranged and took part in the services with only one thought in mind, the glory of God. The deed and papers of presentation were proffered by the Rev. William Lockwood; the sermon was delivered by the archdeacon of Wyoming, Dudley B. McNeil. Four persons were baptized and four confirmed. A surprise feature was introduced when J. R. Wilson, a local artist, presented a beautiful original painting to the Church.

ARMED FORCES

Canadian "Invasion"

Canadian soldiers from Huntingdon, Que., invaded Northern New York recently, but they came as friends, not foes.

Twenty-five enlisted men of the Canadian army visited St. Mark's Church, Malone, N. Y., on invitation of the rector, the Rev. Allen Brown, in coöperation with

*To those living east of the Mississippi—overalls.

Canadian Anglican Chaplain Stewart. Entertainment was arranged by members of the parish.

A dance in the Canadian soldiers' ho was held on Saturday evening and attended the Sunday morning church services. "We were more than repaid for work," says Fr. Brown—"it was the first visit to the States for many and a great time was had by all."

HOME FRONT

Parish House At St. Philip's, Laurel, Del., Becomes Relief Center

The parish house of St. Philip's, Laurel, Del., may have a very definite opportunity to contribute to the war effort. It has been chosen as the emergency relief center in case the town ever is bombed.

The building is being prepared so that it can be blacked out in a few minutes. It was chosen for its two entrances on the street level, its modern equipment, and kitchen. The rector is the Rev. R. Barber.

U. S. Treasury Dept. Commends Church Schools

Commenting on Church activities on the United States war front, the Treasury Department calls attention to the work of the children of Grace Church school, Galveston, Tex., of which the Rev. H. Laurence Chowins is rector. The children have purchased \$1,184 worth of War Bonds and Stamps with a fund saved through pennies, nickels, and dimes over a period of seven years.

The Department comments also on the recent vote of St. Margaret's Guild, the Church of Our Saviour, Milford, N. H., to buy War Bonds and Stamps, well as to continue its work for British Missions, and its program of needlework for the Red Cross.

The Treasury Department is eager to be informed of such Church activities. Such reports should be sent to the Defense Savings Staff, Treasury Department, Washington, D. C.

PRESBYTERIANS

\$1,000,000 Set as Goal For War Fund

Recognizing that the financial needs of the Church in wartime are immeasurably larger than in peace times, the Presbyterian Church through its War-time Service Commission plans to launch a fund-raising campaign to raise \$1,000,000.

The fund is to be used to render spiritual service to men in the armed forces in the country, on the high seas, or serving in distant and far-flung fronts; to provide for the spiritual welfare of men, women, and children in congested war industry communities in the United States; and to help keep the spirit of Christianity alive in the corners of the globe by aid to the helpless, the suffering, and the oppressed.

GLAND

Top of Lincoln Chosen

Bishop Suffragan with considerable experience as a country parish priest has been chosen as the new Bishop of Lincoln, a predominantly rural diocese, in place of late Dr. F. C. N. Hicks. He is the Rev. Henry Aylmer Skelton, at present Bishop Suffragan of Bedford. Bishop Skelton, who is 58, graduated at Balliol College, Oxford. He held appointments in New Zealand and South Australia from 1922 to 1924, when he returned to England to become a country rector.

CHURCH ARMY

The Church Army has a new general secretary and head in the person of the Rev. H. H. Treacher, rector of Hanley, Staffordshire. At the age of 95, its revered elder and chief, Prebendary Wilson, still retains a remarkable degree of mental and physical vigor; but in war years the daily direction of so vast an organization as the Church Army has become under his inspiration and guidance, and he himself in conjunction with the board of governors decided to retire the services of Mr. Treacher, in order to safeguard the future well-being of this great society. Prebendary Carlile, however, still retains the title of chief. Mr. Treacher, like Prebendary Carlile, started his ministry as a layman. He worked in a factory, and in the last war served in the trenches before obtaining a commission. He was ordained in 1920, and has been rector of Hanley since 1939. The appointment has full commendation of the Archbishop of Canterbury.

SERVICE FOR CHINESE

The Archbishop of Canterbury, Dr. Temple, preached at a united service of prayer and thanksgiving on behalf of those who have died in China and those who are carrying on the struggle that has been going on for the past five years, held at midnight in St. Paul's Cathedral on July 8th. Prayers and petitions were offered by the Rev. Scott Lidgett, the well-known Methodist leader, and Mr. Wellington Koo, Chinese Ambassador in London, read a lesson taken from Isaiah. Dr. Temple described China as the "senior partner" among the United Nations pledged to the cause of freedom. He paid tribute to her courage, her ancient civilization, her industry and patience, and described her as unconquerable. Afterwards he led the people in petitions on behalf of Generalissimo and coolie, of President and mother, of wives and lovers.

Canon A. L. Woodard Appointed Secretary of National Society

Canon A. L. Woodard, vice-chairman of the standing committee of the National Society, the Central Council of the Church of England for Religious Education, has been appointed secretary of the National Society, in succession to Mr. E. R. J.

Hussey, C.M.G., who is leaving shortly to take a temporary special post at the request of the government. Canon Woodard will remain vice-chairman of the standing committee and editor of *The Teaching Church Review*. Mr. Godfrey James has been appointed assistant secretary.

CHINA

Fr. E. S. Yu Elected Assistant Bishop of Shanghai

Word has just been received of the election of the Rev. E. S. Yu, rector of St. Peter's Church, Shanghai, as assistant Bishop of Shanghai, on April 8th. The election, carried on the first ballot, was necessary because of the policy of the occupying army which will not allow any Englishman or American to hold an administrative office in the Chinese Church.

Whether the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) will be allowed to retain its doctrine, discipline, and worship in occupied China is uncertain, as very strong pressure is being applied through the Methodist Bishop Abe of Japan to force a Pan-Protestant Union in which the Anglicans would be included.

The new assistant Bishop is the son of a priest of the Chekiang diocese, born in 1890. He was graduated from Soochow University, received the master's degree from Toronto University, and graduated from the Anglican Theological College, Toronto. He was made deacon by the Bishop of Hongkong in 1919 and ordained priest in 1921. He has been in charge of St. John's Church, Yunnanfu (now called Kunming) in southwest China, dean of the Cathedral in Kaifeng, Honan, dean of students and professor of Sociology in Great China University, Shanghai, director of Chinese Schools under the Shanghai Municipal Council.

During his rectorship of St. Peter's, Shanghai, the number of communicants has increased from 318 to 880, of whom a large portion are young people. Mr. Yu is prominent in the Bible Society of China and is the author or translator of over 16 books published by the Church Literature Committee and the Christian Literature Society.

INDIA

Bishop of Calcutta Proposes Immediate Arbitration

The Anglican Bishop of Calcutta, endorsing a proposal for immediate arbitration of the Indian controversy, said that Mahatma Gandhi had declared his willingness to take part in a round table conference of leaders of all parties with the British Viceroy, suggested by Sir Tej Bahadur Sapru, president of the Indian Liberal Federation, according to Religious News Service.

The fact that force had been employed should not rule such a conference out, the Bishop said.

The Anglican churchman had previously

made a futile attempt to prevent a clash between the nationalists and the British Government. On August 2 he had made a strong appeal for arbitration, but without indicating who the arbitrator should be.

The religious press in England, although not un-critical of the government's past attitude, in general condemns the Indian Congress and Gandhi.

The *Christian World* (Free Church) believes the Government of India's action is not only strong but right.

The *Universe* (Roman Catholic), expressing no criticism of Gandhi, said that never was there a clearer opportunity for constructive compromise in a generous spirit. The Government, the newspaper said, is fully pledged to grant Indian independence after the war, adding that substantially to implement the offer here and now should not be beyond the ingenuity and resourcefulness of British statesmanship.

The *Church of England Newspaper* declared the demand of the Congress, if granted, would lead to anarchy and chaos.

The *Methodist Recorder* described the Congress plan as so obviously fantastic that the British Government rightly looked on it as a base form of political blackmail.

The Quaker Journal, *Friend*, praised the Sapru arbitration proposal as the most helpful action to date.

In a letter to the London *Times* supporting the Archbishop of Canterbury's plea for a special prayer to be offered for those making momentous decisions about India, Methodist President W. J. Noble declared:

"It is easy to be exasperated. It is better to pray. The situation has become so acutely menacing that there is a temptation to feel that nothing can be done and that events must take their course. That is not the Christian attitude. The worse things get, the greater is the need for prayer that God will guide all concerned into the way of peace."

RUSSIA

Rumanian Missions In Occupied Territory

A large region in occupied Southern Russia is at present under Rumanian administration, and is called Transnistria. A recent number of *Pravoslavnaia Russ*, Russian Orthodox periodical published in Slovakia, contains interesting information on the missionary work of the Rumanian Orthodox Church in this region, whose center is Odessa.

The mission is directed by Archimandrite Skirban, professor at the Bucharest Theological School. It is seeking to help a profoundly religious population to rebuild its outward religious life. It helps to reopen and reconsecrate churches which have been destroyed and profaned, and to answer innumerable requests for priests and worship materials, collecting, making, and distributing Bibles, prayer books, chalices, vestments. Large church stores have been opened at Tiraspol and Odessa. Plans to open an Orthodox Theological Seminary

at Odessa at the beginning of the next semester are being formulated. The Orthodox Church of Rumania has already sent to Odessa 100 priests, who have been received with enthusiasm by the population. According to information received by the International Christian Press and Information Service, thousands have been baptized. Many churches have reopened and are holding services.

The Rumanian missionaries are constantly being called to celebrate religious services or to bring spiritual help to families. They are baptising crowds of children, brought by their parents from all parts of the country; but the number of priests is quite insufficient. There are three categories of priests:

1. The missionary priests who travel across the country alone or in groups, sometimes under the leadership of a bishop.

2. Priests attached to fixed charges, about 70, most of them working on a voluntary basis.

3. Russian priests who have escaped from the persecutions. There are not many of these; and a commission has been set up to examine their antecedents and the training they have received. Over 150 Russian and Ukrainian priests have been registered, but up till now only 19 have received the right to take up their ministry again; for among them there are some who cannot prove that they have been canonically consecrated and who are insufficiently prepared, others who belong to the "living Church" set up at one time by the Soviet government to disunite the Orthodox Church, and still others who have apostatised in the past.

It is reported that despite the inadequacy of the available means, the results being obtained are remarkable.

THE BALKANS

The Axis Powers and the Orthodox Churches

By W. A. WIGRAM

The effect which the "New Order" will have on the occupied Balkan lands is being watched with uneasiness by those who are interested in the lot of the Orthodox Church. Officially such occupation leaves religion free and undisturbed, as stated in the Geneva convention. Actually, the result is very much the reverse. By far the strongest moral influence in all the countries of Southeastern Europe is that of the Orthodox religion, which must be destroyed if the establishment of the "New Order" is to be successful.

GREECE

Thus the Axis-controlled government in the Greece of today, acting through its premier Tsolakoglu, and at the dictation of the Italian officials, has begun by summary confiscation of all the endowments of the Church, proposing to substitute for such endowments some sort of salary, payable by the state. It is true that confiscation of endowments has been practiced in that land before. Much of the landed property of the Church, particularly that be-

longing to the monasteries, was taken no longer ago than 1922-3 for the settlement of numerous refugees who were brought over to Greece by the Anatolian disasters and the destruction of Smyrna in that year. Now a law is brought forward to complete the process and take all that is left. The excuse is that the government must have money, of course. Actually, no secret is made of the fact that priests paid by the government will certainly not get their salaries unless they are "loyal." The object is to tune, or if need be, to muzzle a moral influence that in the past has been strong and always patriotic. Any clergy who do not "toe the line" laid down by the government will find their incomes cut off at once, and all will be degraded to the level of clerks in government employ, who go in and out any change of ministry! It gives some idea of what may be expected of the "New Order," if (*quod Deus avertat*) it is ever systematically established in lands that Italy considers ought to be "under her undoubted and unquestioned influence."

YUGOSLAVIA

Like efforts are being made in Yugoslavia, a land that has been subjugated so far as military force can do it, and officially divided into several parts. Bishops of the old auto-cephalous church have been driven from their dioceses on one pretext or another, and scattered. The Patriarch, deposed without any regard to law, is confined in a distant monastery. Some Bishops, like the saintly Irenaeus of Novi Sad, a man well-known to many Americans, have been brutally mishandled during the troubles, and are now confined in concentration camps in Italy.

We will allow that, by all that we can hear, the camp where Bishop Irenaeus has been placed is a decent specimen of its vile genus, and that the Bishop is treated personally with some respect. Some others, finding it hopeless to remain in their proper dioceses, have like Nicolas of Zicha, found refuge in some one of the monasteries of old Serbia, there to live as hermits till the tribulation is overpast.

CROATIA

Meantime, in the new kingdom of Croatia, which has been carved out of Yugoslavia, and set up by the axis under the nominal rule of a reliable kinglet, the proposal is to set up a new "Croatian Orthodox Church," with a patriarch and bishops of its own, if men can be found whom it is possible to raise to the new dignity. Something has to be done, for the new Italian-made Constitution of the land declares that religion shall be free, and it simply cannot be denied that a large percentage of the population is Serbian. The name puzzles people, for hitherto in that land—where religion has always been the determinant of nationality—every "Croat" has as a matter of course been Roman Catholic, and every "Serb" Orthodox. A "Croatian Orthodox Church" is to the people who are to belong to it a contradiction in terms. Whether it will prove easy to make a church by government order, whether any decent Serb will repudiate his own nationality in order to please the

Italians whom he detests and despises another matter. Certain it is that it will be hard to find clergy for this novel but perhaps all that Italy cares about is, to be able to say "we have given liberty of religion in the lands that we control." Meantime, the act is itself an admission that there are many Serbs in a land that is declared to be purely Croatian, and it may be certain that no Orthodox Serb will ever recognize these Axis-made Bishops.

LIBERIA

War Changes

Home from Liberia, West Africa, I see his wife and small son, the Ven. Harvey A. Simmonds, archdeacon of the Cape Mount district and head of St. John's Mission and School there, reports that Church institutions in Liberia active as yet not badly hampered by war conditions.

"Up to the time of my leaving," Mr. Simmonds said, "the war had had little or any effect on our work. Recent developments indirectly connected with the war have more or less put us on the spot so far as our native personnel is concerned, but wages have soared and we cannot keep pace. Result, some have left us to go to jobs that are paying 16 or 17 pounds a month compared to their mission salaries of 10 pounds."

"St. Timothy's Hospital, Cape Mount is buzzing again after an interval without a doctor. The mission is now blessed with the services of one of the finest doctors I have seen. It has been my good fortune to know. Technically, Dr. Paul J. Laube isn't our doctor, but he is doing our work, and approaching it from a Christian viewpoint. Already he has won the affection and complete confidence of the people, and a busier man I have never seen. The leper folk on the island of Maasateen are here again. It has been a bit of a struggle to keep those poor souls contented. They wanted a doctor and never hesitated to say so. You can understand how thankful was when I could finally tell them that a doctor had come."

"Down Firestone way, at the big rubber plantation, a tremendous opportunity has been opened for the Church. The foreign population has increased rapidly there, as well as the native population. Bishop K. ministers to both groups two Sunday months. More than 10,000 native people are employed there."

"Up country, we had a hard blow with our main country station, at Mambo, wiped out by fire. It looked as though our work must be abandoned as we had neither money nor workmen for rebuilding, but the teachers and the paramount chief begged for it and offered all the assistance in their power, so we managed to replace the lost buildings and reopen, sharing our scanty supplies of the other country with the schools."

"One thing that has changed almost unbelievably in Liberia is travel. It used to take us three to five days to go from Cape Mount to Monrovia. Just before I left I flew there in thirty-five minutes."

Reopening the Church School

By Mrs. Robert S. John

Each year when the early fall flowers begin to bloom, and the children are wondering what to do next, we re- with dismay that summer is almost that church school will soon be start- and that we have not begun to accom- all those things we planned in such te detail in June. This year, if never ee, we need to revitalize our religious ation program, to pull ourselves out e doldrums, and to plan with the long in mind. Many of the boys we are teaching will help win the war on the e front, without a doubt, but every e the youngsters now under our guid- as church school teachers can help the peace by carrying out those ideals God-centered world which it lies in e power to give them. Obviously now e time to rethink and restate the goals objectives of our Christian education. panel discussion on this subject and ollary, how to attain these objectives, d make a stimulating September ty meeting. The goals may be stated: that we teach facts about God and His ch; (2) that, not content with merely e about God, we and those whom e are teaching, seek to know God Him- through prayer, worship, and the Sac- ents; and (3) that we seek to carry knowledge over into service for our wmen, because they, too, regardless of , color, and creed, are beloved of God. make such a panel of any value, the bers of the group will want to be iliar with the teaching material being in the parish at present, as well as r courses which may attain these goals er. The church supply houses will send e complete lists of such material. In tion to the fine, time-tested Pastoral es by Chalmers, Christian Living Series ala Palmer and Leon Palmer, and Cloister Press Series, there are y work books listed in the More- e-Gorham catalog. The Christian ture series is being completely re- tten by Vera Gardner, with an entirely erent format and retaining only the ge- theme sequence from the old series. e St. James Lessons are appearing in t for the first time, having been in use e two years in over 100 schools. They e prepared by a group of teaching ex- es under the editorship of Dr. Bernard ings Bell. Their teaching is sound, their nat attractive both to teacher and pupil, e the material so well worked out that n an untrained teacher can handle it. Bell's course, *Understanding Religion*, e senior students can also be highly mended. Interesting material may e found in the Christian Education es, prepared by the National Council 81 Fourth Avenue, New York.

FACULTY

n choosing our curriculum we must bear a mind that the average church school, ting only once a week, has about 14 hing hours in a 9½ month school

year, or the equivalent of three weeks of day school time for any one subject. Obviously we should never expect our children to learn Latin, Algebra, or Physics, in that amount of time, but we are expected to teach our children about God, His Church, and Christian ethics and relationships—without which all the greatest scientific inventions are apt to be used for man's

¶ *Practical suggestions for the beginning of the school year are made in this article by Mrs. John, who is director of Christian education at Christ Church, Waukegan, Ill., and chairman of adult education of the diocese of Chicago.*

woe instead of his weal—in one short half hour a week.

To accomplish such a program in such a short period of time would stagger the best trained secular teacher, and unfortunately many of our church school teachers have had no formal training in teaching methods or child psychology. How then can we expect to achieve these goals? First of all in filling vacancies we can try to interest those who have inherent ability to teach these objectives and who will be willing to put time on preparation. Next having selected the faculty with care, we can offer various kinds of teachers' training courses. In some schools the head of each department discusses each project with his teachers, pointing out good ways to present the material. In some cases younger teachers are started as assistants to experienced teachers, and given an opportunity to teach under direction. Some schools prefer a training course for the entire staff under an expert. The faculty of one church, not wanting to wait till fall for a discussion group, is having a series of talks this summer, given by the rector of a nearby church, on various doctrines of the church which every one of them must present to the youngsters at varying age levels, such things as our belief in God, the Incarnation, the Trinity, etc. This has attracted other parish leaders, and has become a fine adult education project.

In addition to these various training courses, the interest of the faculty will be stimulated by carefully thought out teachers' meetings.

WORSHIP

After considering the curriculum material, which should provide facts about God and His Church and living together, we must give careful thought to the worship which should be the center of everything. A service need not be long to be devotional, but it must be reverent. Even the nursery children will soon understand that the short period when they talk to God and sing praises to Him is entirely different from their story and play periods.

As the older ones gradually come to the knowledge and appreciation of Christ's real presence in the Eucharist, and to the realization that in prayer and worship, and in the Sacraments, they really come in contact with God, then can we feel that our teaching is worth while.

All of the faculty's careful planning, however, will be of no avail without the co-operation of the parents. Gone are the days when mother lined up the children each Sunday to hear them recite their duties, but there are many other ways for close harmony between the school and the home. Personal visits from the teacher, parents' meetings at the church, class mothers to help check absentees, and telephone other parents of special projects, and many other means will suggest themselves in planning for your fall reopening. The teacher of one third-grade boys' class had a pot luck supper for the boys and their parents. Fifty-six people including baby brothers and sisters gathered around the table for a real Christian family meal. After supper the assistant took the children to another room for a story hour, while the teacher went over the year's course of study with the parents, taking them last of all to see the primary chapel then in process of construction. The fathers became so interested that they purchased and applied the paint for walls, ceiling, floor, and pews, and two of them made a lovely memorial altar. Family corporate Communion and other family services bring the parents, teachers, and children to the altar rail, worshipping God as members of His family.

PHYSICAL ASPECTS

And now only the physical aspects of the school remain. We may take it for granted that blackboards and other supplies will be on hand with a secretary to guard the elusive pencils, scissors, paste, etc., and see that they come back to the cupboard in safety. Even more necessary than these is privacy for each individual class. Many a good teacher has been lost to the cause because she could not compete with the rival attractions of the boys across the room. Screens, sliding doors, curtains, all help. But look over any unused space in your building, space now occupied by junk. One Church did this, and by knocking out a partition here, and putting one in there, made a lovely little chapel and five class rooms in the crypt of the church.

Above all each teacher, parent, and rector should feel in this year above all others a sense of dedication to the task of guiding other lives to God, for unless we realize and accept this challenge of what is to be our part in building the Kingdom of God, we shall continue to have wars, social injustices, race prejudice, and intolerance, juvenile delinquency will continue to increase, and our young people as they grow older and meet the problems of life and death will still ask, "Why weren't we taught these things when we were younger?"

Christians for Victory

*A Statement by American Christian Leaders to their Fellow-Christians
on the Moral and Spiritual Issues at Stake in the Outcome of the War*

THIS war must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny.

As Christians we cannot remain silent.

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state.

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery.

We are committed to the establishment of a fellowship of races. But that objective is now imperilled by those who would set up the tyranny of a "master race."

We are committed to the building of an ordered world, founded on justice and good will and deriving its power from the free choice of men of good will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force is the only arbiter and the annihilation of justice and good will its first objective.

OUR declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State which express our hope that some, at least, of our earlier mistakes will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe where millions are struggling to regain their freedom or in Asia where millions are struggling to be free, or in America where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of consciences and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred, and to war. Victory by the Axis powers would bring moral and spiritual disaster to their own people no less than for those of the conquered nations.

As Christians we face these facts and wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

FINALLY, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industry the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must no longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

Signers: HENRY A. ATKINSON; FRANK AYDELOTTE; JAMES C. BAKER; EUGENE E. BARNETT; M. SEARLE BATES; ALBERT W. BEAVEN; JOHN BRADBURY; ARLO AYRES BROWN; KENNETH I. BROWN; HENRY S. COFFIN; J. HARRY COTTON; J. R. CUNNINGHAM; HAROLD W. DODDS; MARK DAWBER; JOHN A. DYKSTRA; WILLIAM A. ELLIOTT; ASA J. FERRIS; GRAHAM FRANK; STEPHEN H. FRITCHMAN; WILLIAM E. GILROY; M. GLASS; THEODORE M. GREENE; J. A. GREGG; F. H. GROOM; LEWIS HARTMAN; EVERETT C. HERRICK; EMMA P. HIRTH; HENRY W. HOBSON; IVAN LEE HOLT; ROBERT M. HOPKINS; DOUGLAS HORTON; LYNN HAROLD HOUGH; THEODORE C. HUME; STUART NYE HUTCHISON; D. V. JEMISON; EDGAR DEWITT JONES; FREDERICK D. KERSHNER; HUGH THOMAS KERR; BEN R. LACY, JR.; UMPHREY LEE; A. W. LEONARD; JOHN MACKAY; CHARLES E. MADDRY; DANIEL L. MARSH; BENJAMIN MAYS; FRANCIS J. MCCONNELL; RHODA E. MCCULLOCH; RAPHAEL MILLER; J. V. MOLDENHAWER; ARTHUR J. MOORE; CLIFFORD P. MORRIS; JOHN R. MOTT; LEWIS SEYMOUR MUDGE; REINHOLD NIEBUHR; G. BROMLEY OXNAM; EDWARD L. PARSONS; HAROLD C. PHILLIPS; CHARLES HENRY PHILLIPS; DANIEL A. POLING; THOMAS C. POLLOCK; LISTON POPP; WILLIAM BARROW PUGH; GEORGE W. RICHARDS; J. MCDOWELL RICHARDSON; JOSEPH C. ROBBINS; ROY G. ROSS; L. R. SCARBOROUGH; WILLIAM SCARLETT; HENRY KNOX SHERILL; GUY EMERY SHIPLEY; JOSEPH SIZOO; A. FRANK SMITH; ROBERT E. SPEER; RUSSELL HENRY STAFFORD; W. BERTRAND STEVENS; ANSON PHELPS STOKES; ROSE TERLICK; CHANNING H. TOBIAS; HARRY TRUST; HENRY ST. GEORGE TUCKER; HENRY P. VAN DUSEN; WILLIAM J. WALLS; LUTHER A. WEIGLE; SIDNEY A. WESTON; GOULD WICKEY; CHARLES F. WISHART; MARY E. WOOLLEN.

ALBANY

Bishop Oldham's Pastoral Heeded

Bishop Oldham has tangible evidence of his pastoral letter, urging upon priests and people continued devotion and regular services in all churches during the summer, has been taken seriously. Priests have assisted another and lay readers have done effective work. One of the latter is preparing a class for confirmation in the session at Bloomville, and another has candidates at Palenville and Ashland in the diocese. The priest in charge at Essex on Lake Champlain is also presenting a class to be confirmed by the Rt. Rev. E. M. Mares, D.D., retired Bishop of Long Island, who will act for Bishop Oldham.

Bishop Oldham is himself serving the church of All Angels, Twilight Park, every Sunday. In addition to the two customary morning services, Bishop Oldham conducts a devotional service for the Colditz employees at the various inns who are at nine every Sunday evening after they are released from duty. A beautiful feature of these services is the singing by the congregation of some Negro spirituals before the benediction, as requested by Bishop.

COLORADO

Luke's Hospital, Denver, Open New Wing

On August 28th, at a tea for members of all parishes in the diocese and all friends of the Hospital, the new wing of St. Luke's Hospital, Denver, will be opened. This beautiful new addition has been built at a cost of approximately \$350,000, which represents the largest single investment made in the diocese in 50 years.

The architects were Schmidt, Garden, and Erikson of Chicago, with Mr. Roland Anderson of Denver supervising. Roy Johnson of the American Hospital Supply Assn. was interior decorator.

The building is five stories high, with a birth department and baby nursery are completely air-conditioned.

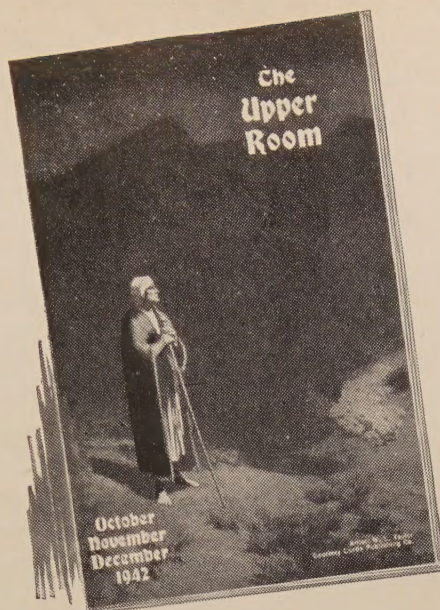
NEW MEXICO

Bishop Stoney Organizes New Archdeaconry

The setting up of a new archdeaconry was announced by Bishop Stoney of New Mexico, whose district includes also a section of Southwest Texas.

The archdeaconry includes the Big Bend of the Rio Grande sometimes called "Texas West of the Pecos," a territory 200 miles across and 250 miles deep. It includes El Paso, and a number of sizable towns, but for the most part is grazing country, made up of enormous ranches. In area it covers about 30,000 square miles.

Bishop Stoney has appointed the Rev. H. H. Martin, for four years Protestant chaplain at the U. S. Marine Hospital at



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Fort Stanton, N. M., archdeacon, and Mr. Martin will assume his new duties early in the fall.

LOS ANGELES

Protest Meeting

Bishop W. Bertrand Stevens of Los Angeles was the featured speaker at the great Protest Meeting on Nazi Massacres held in Los Angeles on August 12th. Among the speakers were Governor Olson, Mayor Bowron, Rabbi Edgar Magnin, Judge Thomas P. White, Roman Catholic layman, and Dr. E. C. Farnham, executive secretary of the Church Federation.

Bishop Stevens said, in part:

"It is a duty which I greatly value—to stand in this place and say a few words as the representative of a group of Christian people who are tremendously concerned about the facts which bring us together. There is no question about the facts. They cover a record of cruelty and persecution almost unparalleled in human history, a record frankly admitted by the perpetrators with a staggering cynicism.

"We make our protest without smugness. There are those, probably, who would question our right to criticize others, basing their challenge on the fact that we ourselves as a nation have made mistakes in the past. This is a point which may not be argued because we admit the mistakes that we have made. We protest against human suffering and persecution not because we

ourselves have attained perfection but because we are of that company who in humility seek the better way.

"I would not wish to say this word without a tribute to the courage of the Jew in adversity. In Nazi occupied countries he has given the world an example of faith and fortitude which will be a rich storehouse from which mankind can draw in years to come. He is showing that kind of trust which has been characteristic of the Jew through all history."

MICHIGAN

Church Mission By Mail

By WIHLA HUTSON

Michigan, as any loyal native will proudly tell you, is a wonderful place. In the main he is right; for he is thinking of miles of sandy beaches, broad expanses of blue water, gently rolling hills, sweet pine forests, orchards a riot of color in the spring, and some of the best highways in the world. He is thinking of the Michigan which calls itself "The Nation's Summer Playground."

But he isn't thinking of the Michigan which is nobody's playground and everybody's headache—that bare untillable section above the middle of the state and towards the east, where in every acre there is a potential half-mile of cobblestone fence, and where in the rainy season the mud in the wheel-ruts is running-board deep. There are few families here, and they live from two to four miles apart. The WPA used to keep some of them alive, but there is no more WPA help now, and they simply stay on their little scraps of land and live in their tarpaper houses, eking out an existence by doing what odd jobs they can, and sharing what they have with each other. Some of them have been lucky enough to get defense work in Bay City, so they live in Bay City and get home every two weeks. Others are helping the United States Army in various mysterious and unpublicizable ways. And in the meantime the children are growing up.

The children! There's the rub; how are you going to raise good, healthy, public spirited citizens miles from the schools and the churches, when there is one car for every four or five families, and a trip to town is a major event?

That question began bothering the Very Rev. Leonard P. Hagger, archdeacon of the diocese of Michigan, about nine years ago. "Since they can't come to the church," he decided, "we'll take the Church to them."

Perhaps, he thought, the woman's auxiliary of the diocese would like to help. Indeed they would: a committee on work among the isolated was formed, and the diocesan women field workers began making trips into the "back yard" counting gathering names of men, women, and children for whom getting to church was a physical impossibility. The members of the committee took upon themselves the responsibility of writing at regular intervals to these isolated Christians. Archdeacon Hagger writes to them all with equal regularity. Mrs. Wm. T. Barbour, once de-

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The Archbishop of Canterbury

This book, recently published and widely distributed in England, is so important that we have rushed production for American circulation. It contains ten articles commenting on the five peace points set forth by the Roman Pontiff, together with the five economic standards affirmed by the Oxford World Conference of 1937, with an Introduction by William Temple, Archbishop of Canterbury, and a Preface by Herbert Williams, Bishop of Carlisle. Here is a book for all Christians to read and study in preparation for the time when Peace will again rule the world.

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an president of the auxiliary and a member of the national board, became the superintendent of the "Church School by Mail," and sent lesson leaflets each week to boys and girls who had never seen church.

EXPANSION

The trouble—or perhaps the glory—of work like this is that pretty soon it gets completely out of hand. There were actually so many people on the list of respondents, and so many children in Church School by Mail, that two years ago Miss Lydia J. Greedus, diocesan field worker, was placed in complete charge of the work, which was re-named "The Church Mission by Mail." Miss Greedus, in addition to sending the lesson material to the 165 children, gives them regular

painted church windows, and made trip-ticks and worn pretty costumes. They have had the fun of being called for every morning and taken to play with other children—a thrilling experience in itself. For the Omer school, Miss Greedus drove 60 miles every day just to collect the children and return them to their homes; for the East Tawas and Oscoda schools, she drove more than 100 miles daily for the same purpose. As one school ran in the morning and the other in the afternoon, it was pretty much of a problem to find enough hours in the day, particularly on one very rainy morning when her automobile slipped off the precarious edge of the road and down deep into the mud. Nothing daunted, she climbed out and waded ankle-deep (her galoshes being un-get-at-able in the trunk) for a mile to the home of a



MISSION BY MAIL: It led to baptisms (left) and daily vacation church schools (right).

aminations by the correspondence method corrects and returns their papers, and once a year calls on every family on the road. Last year it was decided to attempt to reach up children in the various regions nearest to some of the rural Michigan churches, for a real church school service in which certificates of promotion would be presented to those who had "passed." The experiment worked so well that this year it was repeated with embellishments. The "embellishments" consisted of three daily vacation church schools conducted by Miss Greedus (two of them concurrently) at St. Thomas' Church, Omer; Christ Church, East Tawas; and in the home of Mrs. Lee who lives 10 miles from Oscoda. Each school was preceded by a service in the church, for the presentation of certificates; Archdeacon Hagger attending these services and baptizing a number of the children. The results have been wonderful, from the standpoint of the children and their parents. For example, there was hardly a Bible to be found in whole sections of the county; now each home has a Bible, and Miss Greedus plans hereafter to present a Bible to each child completing his course satisfactorily. Each child knows the Lord's Prayer, the Twenty-Third Psalm, a prayer for morning and one for night, and Grace to say before meals. In addition, perhaps for the first time in their lives these children have worked with beauty—have cut colored paper, and

kindly farmer who came and pulled her out.

In the East Tawas school, Miss Greedus had the excellent help of the Rev. and Mrs. J. R. Colby of Christ Church, and some of the church school teachers who came each day to supervise games for the children who were too small to be in the school.

GRATITUDE

Testifying to the impression made upon the adults, the father of the four children baptized at this service came to Miss Greedus at going-home time, and said, "You know, when I stood there and saw my kids baptized and then later, saw my kids in that beautiful pageant, it did something to me—it made me feel very near to God. I hope it will last. I want to thank you for all that you have done for our children."

It is not surprising that the adults as well as the children welcome Miss Greedus when she makes her semi-annual visit. Most of them are very lonely, 60 living in families where there are no children, and they are almost pathetically glad to be visited and to have someone take an interest in them. Miss Greedus always goes with a full car, taking blankets, clothing, layettes, books, and games.

But it is the children to whom the Church Mission by Mail means the most. And it is the children who would inspire one to keep on if all other inspiration were lacking.

Church Art and Design

Not a week goes by that numbers and numbers of frankly inquiring parish priests and prospective donors, do not consult us concerning proposed improvements to their beloved parish churches, re-arrangements, new furniture or equipment, advice as to color values, and pieces of good church art. We make no claim to be graduates of any art institute, but we love this Episcopal Church of ours till it hurts, and because we have studied her art and her traditions, her faith, her practice and her ceremonial, accompanied by much travel, observation and experience, perhaps we might be considered reasonably well qualified to do so many fine bits of work for our friends in our beloved Church. To supplement what we don't know ourselves, we have surrounded ourselves with a unique staff of fellows and girls who are really good in their respective fields, and between the lot of us here, we are doing some rather decent bits of work all over the country, that bring in some heart-warming letters along with the cheques, — so —

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Ripe with the tradition of a century, St. James' prepares its boys to face the problems of the world of today. The social science department presents a course in current problems in which the boys study the nature of democracy and its virtues and difficulties in an age of political and social unrest. In another department boys take to pieces and put together again an automobile engine, thus acquiring a skill which may well stand them in good stead in an era of mechanized warfare. Meanwhile a Red Cross first aid class may prepare them for the emergencies of a peril-fraught civilian life, and the school-administered aircraft listening post teaches them to assume their duties as citizens in the national effort.

Throughout this work conditioned by the particular needs of the times, the school's faculty seek to effectuate two eternal, unchanging principles, democracy and Christianity. The boys practise democratic methods and government in the student council, whose members, elected by the students without power of veto by the administration, are charged with maintenance of routine discipline and school morale, the prevention of behavior which might result in serious disciplinary action, and the support of the honor system, an attitude of trust which deeply permeates all phases of school life. Meanwhile, the services of the Church, the instruction in

Christian doctrine, and the personal standards of the faculty are directed toward instilling in the boys that sound basis of Christian thought and feeling which form the background of the true Christian life.

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CONFERENCES

World-Wide Christian Imperative

At the Conference on the World-wide Christian Imperative held at Adelynrook, South Byfield, Mass., August 4th, under the auspices of the Companions of the Holy Cross Dr. Adolf Keller of Geneva discussed the effect of war and persecution upon the Church in Europe.

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BOOKS



ELIZABETH McCracken, Editor

The New Archbishop of Canterbury's New Book

HOPE OF A NEW WORLD. By William Temple. Macmillan. \$1.35.

Everything from Dr. Temple's pen is home; this volume contains recent talks, the earliest apparently dating from 1937, the year of King George's accession. It cements the pregnant little book, *Christianity and Social Order*, which treated the English domestic situation with the Archbishop's usual searching directness, in that the point of view is here fully international. The appendix to the earlier volume gave Dr. Temple's personal program for social and economic reform; as one which would not satisfy Sir Oswald Acland, but it was far ahead of contemporary thinking both within and without the Churches. Not quite the thing can be said of the world outside here presented; speculation about a new world order is prolific, and the thinking world is a-buzz with plans.

True, some people to the extreme Right, others far to the Left, like A. G. H. Phil, writing in the *New Masses*, disapprove of wasting time over them till the task of winning the war is completed. We cannot wait, the inward drive is strong. And to some of us, the enervation of social imagination, so much more grandiose than even Wilson conceded, is one of the most startling and painful symptoms in this "global war" to which 1914-18 was a prelude. We begin to realize that "global war" must mean total peace if it is to be worth its costs, that the condition of such peace must be the establishment of some framework in which the human race can realize its life as never before. From the Atlantic Charter, with its admirable Four Freedoms and its regrettable failure to mention Orient, plans increasingly detailed multiply until we are dizzy.

Religious thought is, as it should be, the vanguard of such thinking; the importance of its contribution cannot be overestimated; and here comes the voice of a great Anglican leader. It is a very British voice; Dr. Temple is lessopian than many thinkers, he has the British sense of actuality; also, may we venture to say, he shares some British limitations—how easy to note the limitations of other nationalities! His approach is naturally religious (not that this is a British limitation!). He begins with scorn for our old easy-going attitude toward Almighty, Who is really more than an appendix to His creation: "Our first step is to return to God. . . . The world will be saved by one thing only—worship." He reaches his climax at the end: "We will not advance toward a really Christian civilization unless there is a large body of convinced Christians urging the whole community that way."

What way? His practical points all derive from his Christian faith and are

measured by its criterion. They are inferences from a favorite statement of his, that original sin, from which we can be redeemed, is self-seeking. Thus, "our whole economic system is upside down," and must be placed on the foundation of consumers' welfare rather than as now on that of producers' profit. Thus may be tested every scheme of world-organization. But well he knows that years, yes generations must pass before schemes are actualized. "Social organization is more of a growth than a structure," as Norman Thomas says, and it must grow from within. Like most recent thinking, the Archbishop's moves toward some sort of regional federation rather than toward hemispherical unity or Streit's original dream of union of the democracies—a dream pretty well queered by the entrance of Russia into the picture. Controversial matters are treated without reserve. During the "interim" which, contrary to some thinkers, he desires after the armistice, sharp "corrective" or punitive justice must obtain toward the conquered. The naïf Christian may be a little shocked, remembering post-war Versailles; but it will comfort him to hear that "the penal element of the truce should be such as to touch the national and political rather than the personal and economic life of the people." After the interim, distributive justice shall have full sway.

There may be interesting developments in new world mapping during the next few months; let us watch for them. In the meantime, here is a book to read. It waves a banner to which most Christians, however they disagree, can rally. Pacifist absolutists rejecting war in toto are likely so far as we can peer ahead to remain a tiny minority. On the other hand, few Christians will agree that no planning for the future should be done till the war is won; on the contrary, we must concentrate on such planning our best and undivided powers. "We are not fighting so much to preserve a Christian civilization as for the opportunity to make one," says Dr. Temple. Let us follow his lead, and let us not despair of overcoming that "sense of frustration" which as he says curses our present world, through deeper apprehension of the unity which is in Christ.

VIDA D. SCUDDER.

Advice For the Married

WITH THIS RING. By A. S. Nash. Association Press. \$1.50.

This is a small book but it is packed full of good counsel. It is addressed to married and about-to-be-married people. It grows out of a wide and very practical experience for Mrs. Nash is not only wife and mother herself, but has been active as lecturer at student conferences on marital subjects.

The book avoids the extremes of too much preoccupation with sex and of pussy-footing in the subject. It is very frank. But

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RETREATS

A Retreat for Women—St. Katharine's School, Davenport, Ia., from evening of Sept. 9 to morning of Sept. 11. Conductor, the Very Rev. C. A. Heiligstedt. All Church women welcome. Communicate with the Sister Superior.

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the author realizes that marriage is a deeply personal relationship and she makes it very clear that success in marriage depends on substituting the "we" for the "I" and also for the "thou."

There is plenty of good wisdom on child training and on dealing with adolescents. The last chapter on Religion in Family Life will be a great help to many parents.

Perhaps the book tries to cover too great a territory for its size. But there is compensation for this in that there is wisdom in all that is said and that any person of no married experience or little or much will find valuable guidance in some of the chapters.

A very good book for the clergyman to hand to his people. D. A. MCGREGOR.

CHANGES

Appointments Accepted

HITCHCOCK, Rev. MARCUS B., rector of Trinity Church, Oakland, Calif., is to be rector of St. Mark's Church, Casper, Wyo., effective September 1st. Address: 1015 S. Wolcott Street, Casper, Wyo.

HOUSSELL, Rev. RICHARD R., vicar of the missions at Celusa, Willows, and Orland, Calif., is to be rector of Christ Church, Millville, and priest in charge of Christ Church mission, South Vineland, N. J., effective September 1st. Address: Millville, N. J.

MACDONNELL, Rev. ARONAH H., vicar of the Tonopah, field, Nev., is to be vicar of Trinity Church, Ashland, Ore., effective August 30th. Address: 42 North Second Street, Ashland, Ore.

Military Service

HOFFMAN, Rev. WILLIAM M. V. JR., SSJE, has

accepted a commission as first lieutenant, Signal Corps, AUS, and is at present stationed in Washington, D. C.

Resignations

TYLER, Rev. SAMUEL, retired from the active ministry and as a member of the staff of Christ Church, Cambridge, Mass., on August 8th. Address: 10 Mason Street, Cambridge, Mass.

New Addresses

MIZE, Rt. Rev. R. H., formerly of Salina, Kan. is now at 14 Medlock Drive, Phoenix, Ariz.

CHURCH CALENDAR

August

- 23. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Monday.)
- 30. Thirteenth Sunday after Trinity.
- 31. (Monday.)



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262
Rev. J. C. Turner
Sunday Services: 7:30, 9:30, 11, 6
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425
Rev. T. V. Morrison
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471
Rev. Frederick Henstridge
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802
Rev. F. C. Benson Belliss
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661
Rev. Edward S. White; Rev. E. J. Templeton
Sunday Services: 8 and 11 A.M.
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson; Rev. R. E. Savage
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723
Rev. H. J. Weaver; Rev. S. C. V. Bowman
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30



ST. PETER'S, ASHTABULA, OHIO

HONOLULU—Rt. Rev. S. Harrington Little, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—105
Rev. Ardyt T. Dean, Rector; Rev. Kenneth Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Ingham Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Camden City, L.I., N.Y.—1391
Very Rev. G. A. Robertshaw; Rev. William Hudson; Rev. I. S. Pollard
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 9 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434
Rev. William W. Fleetwood; Rev. C. S. Long
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481
Rev. Henry Clark Smith
Sunday Services: 8 and 10 A.M.
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956
Canon C. Rankin Barnes, Rev. H. B. Lamer
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170
Rev. R. T. Loring; Rev. A. Ervine Swift
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.
Weekday Services: Mon., Tues., Wed., Fri., 7:30, Thurs., 10

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth
Sunday Services: Holy Eucharist, 8, 9:30, 11
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul, 20th St., Baltimore, Md.—1798
Rev. D. F. Fenn; Rev. H. G. Miller
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.



GO TO CHURCH THIS SUMMER



MASSACHUSETTS—Rt. Rev. Henry Knox Sher-
man, D.D., LL.D., Bishop; Rt. Rev. Raymond
Heron, D.D., Suffragan Bishop

Saints' Church, Peabody Square, Ashmont,
Boston—1162
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller;
Rev. A. V. Hamilton
Sunday Services: 7:30 and 9:15 A.M.

Trinity Church, Copley Square, Boston—1895
Rev. John U. Harris; Rev. Donald W. Mayberry;
Rev. Frank E. Greene, Jr.
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Weekday Services: Wednesdays, 12:10 Holy Com-
munion

Church on the Common, Cambridge, Mass.—
188
Rev. Gardiner M. Day; Rev. Michael Martin
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.
Weekday Services: Tues., 10; Thurs., 7:30; Saints',
10, 10

MICHIGAN—Rt. Rev. Frank Whittington Creigh-
ton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

WISCONSIN—Rt. Rev. Benjamin F. P. Ivins,
D.D., D.C.L., Bishop

Saints' Cathedral, 818 East Juneau Avenue,
Waukegan, Wis.—700
Rev. M. DeP. Maynard; Rev. E. H. Creviston
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva,
Ill.—96
Rev. E. A. Batchelder
Sunday Services: 7:30, 10:30

MINNESOTA—Rt. Rev. Frank Arthur McElwain,
D.D., S.T.D., Bishop; Rt. Rev. Stephen E.
Leeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South,
Minneapolis—993
Rev. John Higgins
Sunday Services: 8 and 11 A.M.

ARKANSAS—Rt. Rev. Benjamin M. Washburn,
D.D., Bishop

Peter's Church, Morristown, N. J.—1182
Rev. D. K. Montgomery; Rev. P. R. Blynn
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Mon., Wed., Fri., 7:30 A.M.;
Tues., Thurs., Sat., 10 A.M.

NEW YORK—Rt. Rev. William T. Manning,
D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles
Gilbert, D.D., S.T.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
City
Sunday Services: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10
Wednesdays), Holy Communion; 9, Morning
Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St.,
New York City—1233
Rev. Donald B. Aldrich
Sunday Services: 8 and 11 A.M.; Daily 8 A.M.
Weekday Services: Wednesday, Thursday, Friday, 5:30 P.M.

Bartholomew's Church, Park Avenue and 51st
Street, New York—3171
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion;
9:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on
Tuesdays and Saints' Days
Church is open daily for prayer

Church of the Heavenly Rest and Beloved Disciple,
Fifth Ave. at 90th St., New York—1175
Rev. Dr. Henry Darlington; Rev. Herbert J.
Cover; Rev. George E. Nichols
Sunday Services: 8, 11 A.M.
Weekday Services: Daily prayers, 12 noon; Thurs.
Communion, 11 A.M.

Bel of the Intercession, 155th St. and Broadway,
New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

James' Church, Madison Ave. at 71st St., New
York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Com-
munion

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves.,
New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 214 W. 134th St., New York—
2426
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev.
C. E. Harrison
Sunday Services: 7, 9, 11 A.M.
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street,
New York—2450
Rev. Roeliff H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—
656
Rev. Randolph Ray, D.D.
Communion 8 and 9 (Daily 8)
Choral Eucharist and Sermon 11

Trinity Church, Broadway and Wall Street, New
York City—807
Rev. Frederic S. Fleming, D.D.
Sunday Services: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—
1888
Rev. James H. Price; Rev. William C. Kernan
Sunday Services: 7:30 10, 5
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D.,
S.T.D., Bishop

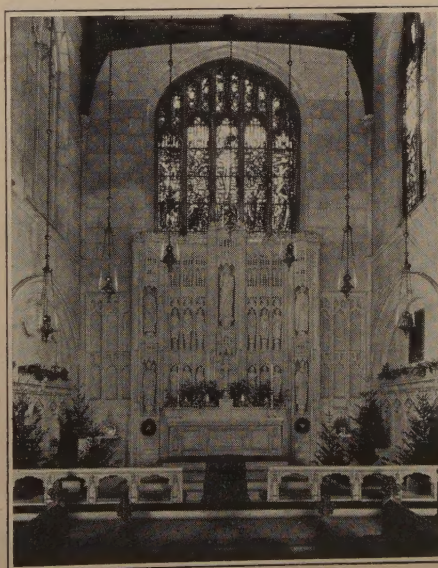
St. Peter's Church, South Park, Ashtabula, Ohio
—870
Rev. Dr. John E. Carhartt
Sunday Services: 8 and 11 A.M. (except Aug. 20
and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D.,
S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa,
Okla.—1450
Rev. E. H. Eckel, Jr.
Sunday Services: 7, 8, 9:30 (except August),
11 A.M.
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt,
S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J.
Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadel-
phia—700
Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins,
10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.



ST. MARK'S, FRANKFORD, PHILADELPHIA

PENNSYLVANIA—Cont.

St. Mark's Church, Frankford, 4442 Frankford
Avenue, Philadelphia—1351
Rev. Edmund H. Carhart
Sunday Services: 7:45, 10 and 11 A.M.
Weekday Services: 12:05 P.M., Thursdays and
Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf
Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev.
Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport, R. I.—814
Rev. Lauriston L. Scaife, S.T.D.
Sunday Services: 7:30, 11 A.M., 7:30 P.M.
Weekday Services: Tues., Fri., 7:30; Wed. 11
Saints' Days: 7:30, 11

St. Paul's Church, Pawtucket, R. I.—1584
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.
Sunday Services: 8 and 11 A.M.
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence,
R. I.—859
Rev. John Vernon Butler, Jr.
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Provi-
dence, R. I.—741
Rev. Donald Platt; Rev. Robert P. Casey; Chas.
Townsend
Sunday Services: 7:30, 9:30, and 11 A.M.
Weekday Services: 7:30 A.M.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer,
D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Roch-
ester, N. Y.—1458
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper
Sunday Services: 8 and 10:30 A.M.
Weekday Services: Thurs. 8 A.M., Holy Days 8
and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing,
D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536
Rev. John E. Culmer; Rev. G. E. Primo, Jr.
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coco-
nut Grove, Miami, Fla.—700
Rev. Rex Wilkes
Sunday Services: 8, 9:30 and 11 A.M.
Weekday Services: Wednesdays and Holy Days 8
A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hob-
son, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093
Rev. Nelson M. Burroughs, Rev. E. O. Miller,
Capt. Laurence Hall
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

WASHINGTON—Rt. Rev. James E. Freeman,
D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington,
D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, S.S.J.E., in charge
Summer schedule: Sunday Masses; 7 and 10 A.M.;
Mass daily 7 A.M.; Fridays, 8 P.M. Holy
Hour; Confessions, Saturdays, 7:30 P.M. and by
appointment.

Church of the Epiphany, 1317 G Street, Washington,
D. C.—1073
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;
Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thurs. 7:30 and 11 A.M.
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B.
Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kala-
mazoo, Mich.—1109
Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.;
Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J.
Davis, D.D., S.T.D., Bishop

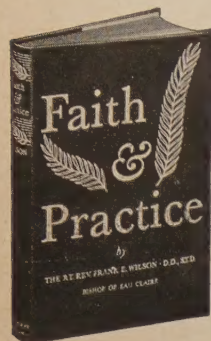
St. Peter's Church, Niagara Falls, N. Y.—1742
Rev. Charles Noyes Tyndell, S.T.D.
Sunday Services: 8 and 11 A.M.
Weekday Services: As announced

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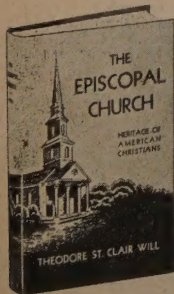
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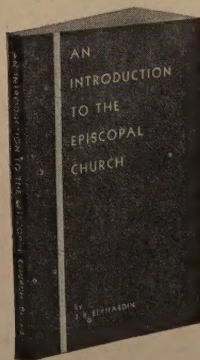
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